

THE  
**Non-Conformist**  
M A D E  
**Conformable.**

Being  
**A SOBER ADVICE,**

Back'd with  
**SOLID REASONS**

To prevail with both  
**Ministry and People of this Nation**

Who are Orthodox in  
**DOCTRINE;**

To be likewise Conformable to the  
**Discipline and Rites of the**  
**Church of ENGLAND.**



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Printed *Anno Domini*, 1670.

THE

# Non-Conformist

M A D E

## Conformable

Being

### A SOBER ADVICE

Back'd with

### SOLID REASONS

To prevail with both

Ministry and People of this Nation

Who are Oppos'd to

### DOCTRINE

To be likewise Conformable to the

Discipline and Rites of the

Church of ENGLAND

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Printed and Sold by J. D. 1750.

*A sober Advice to all Ministers and  
People of England, who (being true  
to the Doctrine) are not yet reconciled  
to the Rites and Ceremonies of the  
Church.*

**I** Have passed by a double score of years in a Station that afforded me some opportunity to discern, and with inclinations that suffer'd me not to be unconcern'd, for what befel the Church of God in this Nation: There hath nothing been (all along) my business more, than to understand, both the positions and demeanure of the Old Puritan; betwixt whom, and the Hierarchy, the differences were then conspicuous; but not as I conceiv'd of much scandal; for during the first part of that time, there was scarce, either the Denomination of Non-conformity, or the practice. Their Doctrinal Tenets were never argu'd as discrepant from our *Establish'd Articles*, whatever their private Notions (as to Ceremonies and Forms) were, they exhibited thereto more than passive Obedience; and an utter abhorrence of *Common-Prayer* they were so far from from, that (on the ordinary Holy-days) when there was no more enjoin'd but the using of it, and calling the people together for that end) they thought it not out of season to be instant with their Auditors in other parts of the Ministerial Office, and added Sermons to the Service. They were content (though perhaps they would not have chosen them) to put on the enjoyned sorts of Habit and Dress, rather than not preach the Gospel of Christ. 'Tis true, when that Book which gave the Rein to the Vulgar (who are too apt to take Head of themselves) and some Liberty (yet no Command) for Recreations on the Lords-day was to be published; sundry

of them quitted their present Charge, quietly withdrawing to beyond the Seas : But I remember not, that they gathered Churches, or maintained (publickly) any Worship (within the bowels of this Kingdom) by Law prohibited : Others of them (who were no less tenderly conscientious than the former) weather'd out that Storm, kept their Stations, and by the humility of their deportment, or candidness of their Address, found means not to come under the wrath of the Magistrate ; except some three or four, that, for (certain immoderate and ill-tim'd publications) were somewhat roughly dealt withal. I am fully perswaded (in the general) they only lifted up their Hands with Prayers and Tears (the Christians best weapons) to the God of Heaven, for the removal of such things, as (they judg'd) were burthenfom : And, that they had never lifted up an Arm of Flesh, in opposition to the power set over them by Heaven ;

*And I said unto them, who-  
soever hath any Gold, let them  
break it off : So they gave it  
me : and I cast it into the  
Fire, and there came out this  
calf. \* Exod. 32. 34.*

if a fatal co-incidence of Temporal, no less than Spiritual concerns, had not melted down the Resolutions of those Times, so as there came out (beyond expectation) a Parliament,

\* a Parliament, which claim'd (even at first da h) a right of dividing (at least) the Empire with our Caesar : And indeed those pretensions (supported by a jealousy, which a connivance towards all, and the activity of some Romanists had occasioned) were so managed, as might lessen the wonder, if some persons, even of sincere intentions, were conscientiously led into a mistake of Duty. I speak it knowingly, many of you would have parted with your right-eyes (when the dismal consequences of that breach were within view) to have obviated the mischief : And when the appointed time was drawing on, wherein God had determined to bring home our King, you were not behind with your reasonable and vigorous Assurances : Though you could peradventure have been well pleased, to have understood the length and breadth of that Universal regard held forth towards tender Consciences ; yet when you did not find it previously ascertained, you would not leave the main work at a kind for all that, but help it forward by all possible and proper means : Notwithstanding the many Invectives which have been thrown (at

random)

random) against you, I cannot think that *Hacket* and *Cartwright* (in remoter dayes, or *Peters* and *Calamy* in our own) acted upon the same Principles; nor that the Original of those woful Dissentions (differing sentiments I would rather term them) took birth merely from Obstinacy; for our Reformed Religion was but lately planted here, and the Law of Uniformity (however fit) could not have spread its root so far and deep, as that (like the Laws of God) it should oblige all (*English*) men, at all times, and in all places; nor was it yet become (like the *Medes* and *Persians*) unalterable; when Doctor *Cox*, who could have no Jurisdiction over his poor exil'd Countrey-men (taken in at *Frankford* about a year before, under a condition that they should not vary from the *French* Church for fear of Divisions) would needs rule alone there, and force the *English* Liturgy upon them; a thing, that Dr. *Storie* (though himself a Bishop) thought not fit to attempt; Hence animosities and Heats, which in more than the lapse of an hundred years cannot be allay'd and cool'd: I find Doctor *Cox* every where well characteris'd, as a Vessel well fraught with Learning, and Pietie; but, a little over-hung with the Sails of a high-ruffling Spirit, which rendred him obnoxious to the violent gusts of his own passion; and probably the intemperance of his actings, drew from *Calvin*, those diminutions he put upon the *Common-Prayer-Book*, which had els: never been heard of: Yet note we here in passing, that most of the passages in it, whereon he thought fit to fasten the term of *Inept* (only 'tis likely) because he apprehended them unsapt) have since, upon review, been taken off to so good a degree, as his Successour *Beza* found nothing in the substance of it, or the Dependend Rites; whereto the intervention of the Magistrates Command, ought not to oblige (even the Conscience) by actual obedience. It was a truly Christian frame the *Geneva-English* put upon themselves, when they observed, God (by drying up the *Red Sea* of Blood, which had flow'd here) to be opening a way for them towards their own Land, by Letters to their Brethren disperd throught *Germany*; they sued for Reconciliation, and ensued Peace, even with those who had supplanted them at, and drove them from *Frankford*; Nay, I can (methinks) easily pardon the importunities wherewith alter their return, they solicited our Governours,

nours, whilst the things in controversy might seem to be (yet) *sub Judice*, and under Debate : But, now, the case is so much altered, That there is,

1. *No reason but to Obey :*

2. *No necessity of Disobedience :*

Consider (I beseech you) whether, All you have said; or writ to justify your Separation, can signify any thing, unless what you take offence at, were proposed, either

1. *As, Essential parts of Worship,*

Or,

2. *As, Conferring Grace.*

Truly, I have all-a long (without prejudice, nay, with inclinations tending towards you) consulted some of your persons, and most of your Books, yet am altogether of this mind, that the falling short herein, hath unpainted all your Arguments. The very Imposers themselves having made (a thousand times) as ample and as clear Declaration (in reference to both) as can possibly come from the mouth of Man, That,

1. To ordain such a multitude of Ceremonies, as would employ most of our thoughts or care, in time of Divine Service, how to do them aright (which seems to have been the very state and posture of the dayes St. *Augustine* lived in, yet he brake down no gap, nor leapt out from the fold) deserves really the name of Superstition.

2. To make any of them an Essential part of Worship, or attribute to them the power of obtaining pardon for Us, or working grace in Us, were direct Irreligion.

3. To make the Apostolical, or in themselves necessary commands, that bind the Conscience so, as all the Laws of God do, were down-right presumption.

They readily grant, that to Constitute a new object of Worship (suppose, by invocation of Saints or Angels;) That to institute a new part of Worship (suppose by addition to the number of Sacraments) is not the Churches Prerogative. All they affirm of Rites or Ceremonies, is, but that they may be occasional motives, or Remembrancers of Devotion; and what can remain (after such Concessions) worthy so fatal an opposition? If others find them so, why may not I (if a Minister) use them? If a Lay-man be present at them? though I find  
not



not, they have that tendency upon my Spirit. Nay, I will go one step further, and affirm; 'Tis possible that the Governours of the Church may be culpable in the Season, manner, measures, or nature of their Injunctions, and yet the members of that Church indispenfibly bound to a compliance. Seriously, I would not bespeak (for this sort of things) in any bodies apprehension a room beyond their due value; but to me 'tis very clear, that there is no less (yea more) of superstition, in saying They may not be used (upon the account of Conscience) then in saying; They shall be used (meerly upon the account of Order, Decency, and Obedience.) In their own nature they are (by *Calvin's* judgement) tolerable; in *Beza's* (being stamp'd with Authority) Obligatory; and since own'd no otherwise, than as Ordinances of Men, they may seem to be the direct aim of those two Texts, *Rom. 13. 5.* and *1. Pet. 2. 13.* Doubtless, the Spouse of Christ would be no less lovely, if some abatements (according to your desire) were made; but, will you scratch and wound her face, because they who have the care of her Attire, esteem those as beauty-spots, which you think only black patches? or because they judge those well-suited Ornaments, which cannot (in your Opinion) pass for better than gaudie, will you make an irreparable rent in that Garment which should have no seam? Certainly, if (in some cases) we ought to part with much for peace-sake, we may (in this) retain much too, especially, since our duty is apparently super-added to conveniency. And he that hath taken upon him that Honourable Function (to which a Wo is fix'd, if he Preach not,) quits not himself like a man (nay comes not off like a good and faithful servant) if he get into the Cellar, when he should be on his watch at the house top; or whisper in some corner, when he should lift up his voice like a Trumpet. I know many of you, whom I dare not but think to be men of Holy sincere intentions, and yet I am (verily) perswaded, sin lies at your doors upon this very account: if it be true, (which I do not say nor think) That the most part of the Conforming Clergy are remiss, negligent, dry, perfunctory in their Offices; why, then (by the mercies of God, by the Bowels of Christ) be intreated (nay, take heed how you do it not) to put in your Sickles into the Harvest; and suffer not the Lords people to perish for want of Food,

rood ; which you cannot (in the posture you have chosen) dis-  
 pense unto them without disadvantage, without scandal, with-  
 out crime : Thus you will disappoint all those (many) that  
 have evil will to *Zion* ; Thus you will frustrate the expectation  
 of all such, as could find in their hearts, that your voices should  
 never (more) be heard in this Land ; And, whereas (now) they  
 speak evil of you as evil doers, they will (then) be ashamed  
 that falsely accuse your good Conversation in Christ ; doubts not  
 but in whatsoever (necessary things) the present Settlement hath  
 come short ; the great and wise disposer (above) will find means  
 (when we are ready for so great a mercy) to perfect all that con-  
 cerns his own, or peoples interest, without engaging any of  
 them to do evil (or what hath the appearance of evil) *That*  
*good may come thereof.*

I wish my Pen were enabled (before I conclude) to release  
 you from an infirmity (under which, some of you have been  
 bowed down, for almost Thirty Years,) I mean, the *Covenant* ;  
 And (verily) I have heard great Casuists affirm, That, if the  
 matter of the Oath be unlawful, not within our own (just)  
 Power, or imposed by an unjust Authority ; There needs no-  
 thing, but the suppling waters of Repentance, to dissolve its  
 bands.

It is not (I suppose) of any Importance, whether this Ad-  
 dress be at all Subscribed or no ; yet (being not willing to im-  
 pose upon the Reader a Fictitious Name, and altogether indif-  
 ferent, whether mine be known) I shall leave him to his choice,  
 whether he will give himself the trouble of unfolding, what  
 a Reverend Minister (now with God) took the pains to lay up  
 in an

# ANAGRAM.

*Our Christ will helpe.*

*He's ours, and therefore will, He's Christ, and can  
 Help : when, in vain is all the Help of Man.*

**F I N I S.**